

SPORT DI-  
ALOGUE CON-

cerning the Plagues in-  
fection.

Published to preserve blood,  
*through the blessing of God.*

Together with

A sorting of all those verses in the  
Psalms which are noted with the  
word *Selah.*

To shew,

*The Complaints, Comforts, Faith, Prayer  
and Fruits of Gods children.*

*Psalm 91*

He shall give his Angels charge over thee, to keep  
thee in all thy wayes.

*Matth. 18*

Thou shalt not tempt the Lord thy God.

LONDON,

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1625.



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TO HIS WEL BE-  
LOVED IN CHRIST,  
THE PARISHIONERS  
OF SAINT OLAVES IN  
Southwarke, IAMES BALMFORD wi-  
*sheth increase of Grace, and knowledge  
of our Lord, and Saviour  
Iesus Christ.*

IT is written in the 33. of *Ezechiel*: That  
if the people of the land take a man  
of their coasts, & make him their watch-  
man, if, when he seeth the sword come  
vpon the land, he blow the trumpet, and  
warne the people then hee that hear-  
eth the sound of the trumpet, and will  
not be warned, if the sword come and  
take him away, his bloud shall be vpon  
his owne head. But if the watchman see  
the sword come, and blow not the trum-  
pet, and the people be not warned, if the  
sword come, and take any person from  
among them, he is taken away for his  
iniquity, but his bloud will I require  
*(saith)*

*The Epistle*

*(saith the Lord)* at the watchmans hand.  
So you (my beloued) haue chosen me to  
be your watchmā. Therefore it concern-  
eth mee to giue, and you to take war-  
ning of mortall danger, as we will be free  
from bloud-guiltinesse. But I haue pub-  
lickly giue you warning of that bloody  
error, which denieth the Pestilence to  
be contagious, maintained, not onely  
by the rude multitude, but by too many  
of the better sort; you are therefore to  
take warning. That ye may the rather  
take heed to the siluer trumpet, which  
hath sounded in your eares, I haue  
thought it necessary to set downe in  
writing all that I haue publikly taught,  
together with whatsoeuer else, I per-  
ceiue by private conference, to be apper-  
taining to that question, that yee may  
take time, better to consider that which  
is either misunderstood, or not well re-  
membred, because it was but once deli-  
vered, and the common sort are not ac-  
quainted with; & therfore hardly cape-  
able of Scholasticall disputations. And  
yet I endeououred to speake as plaine as  
I could. But now I haue contriued all in  
the

*Dedicatorie.*

the forme of a Dialogue, which is a more familiar maner of teaching; hoping that now yee will more readily both perceiue, and receiue the truth herein contained. I humbly and earnestly desire you ( at your leasure ) diligently to examine the quotations : but first to reade ouer the Dialogue it selfe. If any desire a more learned discourse, I referre them to that worthy Treatise written by that reverend father ( the light of our age ) Master *Beza*, and translated by that faithfull and profitable servant of Christ, M. *Stockwood*. Furthermore, as I desire you to reade this Dialogue with good respect: so I pray you doe not thinke, that I haue any purpose to traduce you as maintainers of error, and gainsayers of your teacher. For howsoeuer (indeed) I was occasioned by that I saw and heard amongst our selues, to preach this doctrine, and haue committed it to writing for your special good, yet knowing that bloudy error ( which I impugne ) to be commonly maintained in London, I thought it cōuenient to publish this Dialogue in print, for a more

*The Epistle Dedicatorie.*

generall good. As for your selues, I am so  
farr from traducing you, that I do (with  
ioythull thanks to God the father, in the  
name of Iesus Christ) giue you this te-  
stimony; That, notwithstanding the  
iudgement of some be not well inform-  
ed in this point, yet I haue much com-  
fort in my Ministry amongst you. For  
in sundry things ye shew the obedience  
of faith. Amongst the rest, Ye attend  
the Sacrament of Baptisme, from which,  
in some places, people runne away most  
contēptuously; Ye frequent Friday Lec-  
ture as diligently (euer since the plague  
was kindled) as in winter nights: where-  
as many in and about London are win-  
ter hearers, attending the word when  
they haue nothing else to do: and Ye  
fill Gods house vpon the dayes of *Hum-  
iliation* and *Holy rest*, notwithstanding  
there haue dyed in our parish from the  
7 of May to this day 1640. Whereas be-  
fore the Plague our Church was partly  
filled by strangers, both on Sundayes, &  
Fridayes. These things I take know-  
ledge of, as to signifie, that in this Dia-  
logue I do not taxe you, or any of you,  
holy

*The Epistle Dedicatorie.*

more than other, so, to incourage you to go forward (and not backward) in your holy profession, serving God, and sanctifying his Sabbaths as religiously hereafter, as ye do now, while God is present with you in this his grievous visitation. Gal. 4. 18.

For it is a good thing (saith one Apostle) to loue earnestly alwaies in a good thing. 2. Pet. 2.

And it is better (saith another Apostle) for you not to haue taken the way of righteous, than after ye haue taken it, to forsake it. Therefore (good brethren) take heed that ye coole not in your deuotion, because the nūber of the buried in our parish is fallen (blessed be God) from 305. to 51. in one weeke, and from 57. to 4. buried in one day. Shal our loue coole, when Gods loue is kindled? God forbid. Exod. 17. 11. 12.

O remember that when Moses lifted vp his hand, Israel preuailed: but when his hands were heavy Amalech preuailed. And when it shall please God to remoue this heavy iudgement, let vs neuer forget this visitation, according to the doctrine we haue learned out of the title of the 38. Psal. Let vs not turne backe like a deceitfull bow, and let vs  
Psal. 78. 34.  
37. 16. 37.  
37.  
Ioh. 5. 14.  
sinn

*The Epistle Dedicatorie.*

sinne no more, lest a worse evill come  
vnto vs, according to the saying of  
Christ himselfe to a man delivered from  
a greivous disease. Conceiving good  
hope that yee will hide the words of ex-  
hortation in honest and good hearts to  
bring forth fruite with patience, I com-  
mend me to your favour, my Dialogue  
to your reading, and your selues to God,  
and to the word of his grace, which is  
able to build further. From my study  
this 13. of October. 1603.

*Yours in the Lord assured  
and ready to doe all the  
service he may,*

JAMES BALMFOD.



THE

The contents of this Dialogue.

1 THE occasion of this Dialogue, and chiefe points to be discussed, pa. 2.

2 People must heare well, before they presume to iudge their teachers. pag. 2.3.4

3 Magistrates may and ought to sever the sound from the infected, and the infected from the sound. pag. 5.6.7.8.

4 How the poore infected may go abroad for necessarie releife, which otherwise they should not. pag. 9.

5 The infected, who want no necessary releife should keep in, & together with them, who are supposed to come about them, are to forbear the Church, for a while. pa. 10.11.

12. 13.

6 The Plague may be in a garment. pag. 13.14.15.

7 The plague may be taken by feare, whereof we are therefore to take heede. pag. 15,16,17.

8 How Ministers are to visite the sicke. 18.19.20.21,22,23,24.

9 How the sicke are to be visited by others. pag. 24.25,26,27,28.



## The Contents.

10 The sicke of the plague are not to desire the vnnecessary presence of their friends. pag. 28. 29. 30.

11 Thronging at the burring of the infected, is to be taken heed of. pag. 31. 32. 33.

12 The law of Lepers prometh separation betweene the sound and the infected. pag. 33. 34. 35. 36. 37.

13 Great care is to be had of that bloody error, which denieth the plague to be contagious. pag. 38. 39. 40.

14 The true cause and effects of inordinate feare. pag. 41. 42. 43.

15 Magistrates are to be resident. pag. 43. 44.

16 The escaping of some conuersant with the infected, is not a good argument against the infection pag. 44. to 59.

17 Causes why some escape, though conuersant with the infected. pag. 41. to 54.

18 An absolute faish touching delin-  
vance from the plague, is not required. pag. 54. to 57.

19 Why godly men dy of the plague. pag. 57. 58. 59.

20 The plague is contagious, notwithstanding there dy none but by the speciall ap-



pointment of God, pag. 59. to 69.

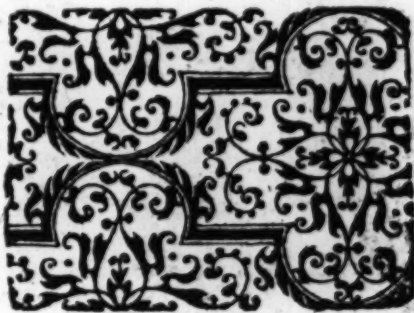
21 Who may flie into the country from the Plague, and with what cautions. p. 70. to 74.

22 Gods people are to come to Church notwithstanding the plagues contagion. pag. 75. 76. 77.

23 The plague is contagious, though the Scripture doth not expressely affirme so much. pag. 78.

24 The contagion of the plague may be concluded out of the word. pag. 79. 80.

25 The use which is to be made of this Dialogue. pag. 81. 82.



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A short Dialogue concerning the Plagues infection.

*Preacher.* Neighbour, you are very welcome: for I take you to be of that discretion, that you will not (as many do) trouble your selfe and others with frivolous, or curious questions. And therefore if I were as able as willing, you should not goe away unresolved: but you shal haue mine opiniõ with all faithfulness, and then iudge thereof in the society of wisdome. Tell me then: what is the matter?

*Prof.* May it please you : Wee heare your selfe, and other faithfull Preachers in this Citie, reprove such as ( for the cōfort of their soules ) come to Church, either with plague sores, or out of infected houses. As also those, that of charitie visite such as haue the plague, and accompany the decessed of that disease, vnto the graue. In all which duties we thinke (with your favor) that Preachers should rather incourage, than discourage vs. Now, because I am vnder your Ministry, and you haue publikely willed vs to resort to you for satisfaction, if we either vnderstād not, or approue not any thing by you delivered : I am bold to come, & craue your satisfaction accordingly.

*Preach.* You do well, & I thanke you : for there be too many, that run counter in  
 James 1. 9. a cōtrary course. For wheras they should  
 be swift to heare, and slow to speake,  
 Ma. 6. 10. they haue heauie eares, & ready tongues  
 1 Pe. 2. 12. to speake euill of things they know not,  
 Rom. 14. and so scandalize (that is, stumble) them-  
 selues and other, in hearing the word,  
 1 Thes. 2. 13 which is to be heard, not as the words of  
 men, but as indeed the word of God. But

I pray you tell me, in what sense, and for what reasons haue you obserued me & other Preachers to reprove the offenders you speake of?

*Prof.* Truly Sir, sith you put me to it, I must acknowledge mine infirmities; for alsoone as I heare you, or other begin to checke Pietie and Charitie, (so seeming to me) I am presently so troubled, that I cannot vnderstand, much lesse rightly remember, what hath ben delivered.

*Preach.* If it be so with you, who profess the obedience of faith, how is it with the rude multitude, whose imaginations are in no good sort brought into captivity to the obedience of Christ? But we see the words of Christ fulfilled: That We John. 8. 43. do not vnderstand his talke, because we cannot heare his word. He thinkes, professors should attribute so much to their teachers, yea such as they acknowledge to be faithfull, as to heare with the Athenians, and to examine with the Bereans. Acts. 17. 19. For both the law of God iudge a man, 10. 32. befoze it heares him? But truly ye pre- John. 7. 17. sume too farre in censuring your teachers,

as

as those that checke Pietie and Charitie.  
What? Is this Pietie, with an high  
hand, to breake godly Orders of a graci-  
ous Prince set downe for preservation of  
life? Is this Charitie, presumptuously to  
hazard the liues, God knoweth of how  
many? Is this either Pietie or Chari-  
tie, wilfully to runne our selues into mo-  
rtall danger?

Ier. 44. 16.  
17.

*Prof.* I am enforced of consciencie to  
confesse it to be a fault, y<sup>e</sup> we haue pre-  
sumed to censure our teachers, and that  
so seuerely, before we well vnderstood  
and humbly examined their doctrine:  
for by our deed we speake that in Gods  
Cares, which irreligious people, by word  
vttered to *Jeremiah* his face, viz. *The word  
that thou hast spoken vnto vs in the name of  
the Lord, we will not heare it of thee, but we  
will do whatsoeuer goeth out of our owne  
mouth.* But pardon me, and let me now  
with your patiēce intreate you to proue,  
not by mans policie, but by Gods word  
(according to your professiō) that Prin-  
ces may inhibit, or forbid the works of  
Pietie and Charitie.

*Preach.* Neighbour, you still beg the  
quest.

question, which is the common fallacy of the common sort, who dote vpon whatsoever commeth out of their owne mouth, as you say. For it is in question, whether the works you commend, be the workes of Pietie and Charitie or no. But I will shew you by the word of God, that Princes both may and ought to keepe from assemblies, such as be no lesse dangerous to them, than one scabbed sheepe is to an whole flocke, and restraine the whole sound from vnnecessary running into eminent danger. This I will doe vpon condition, that you will then shew me, what reasons you haue to doubt of so clere a truth, or object against any thing I haue said, or shall say, that I may either satisfie you, or reforme mine owne iudgement.

*Prof.* If I do not so, my second error will be worse than the former: for then I should be like them that pretended with protestation to be informed by *Ieremias*, but yet obeyed not his voyce, when it was against their minde: for the truth is, the longer we talke, the more I remember what is muttered by the common, and what objected by the better sort.

*Ier. 45. 5. 6.*  
*2. 43. 4. 5.*



*Preach.* Upon this condition I proceed; yet so, as not intending any large discourse: For I need not, speaking to a professor, & I would you should haue time enough to propound all your doubts. In one word therefore I thus argue. Kings and Quene ought to be nurcing fathers and nurcing-mothers to the Church, so as that Gods people may leade a quiet & a peaceable life, in all godlines and honestie. But this is an honest thing before God and men, that Kings should (out of a fatherly care) preserue their subiectes from destruction, which is, by infection, as well as from destruction which is by the sword. As David was no lesse carefull for his people, when the Pestilence raged, than valiant in defending them against their enemyes. Againe, what other thing do sundry lawes and customes of Israell teach vs? Priests were forbidden to drinke wine or strong drinke, that they might put difference betwene the cleane & uncleane. Every leaper and euery one that had an issue, and whosoever is defiled by the dead, were to be put out of the host: Garments and houses defiled by leprosie, were to be destroyed: Every one to do the

Esa 43.23.

1.Tim.5.2

2.Sam. 24.

17.& 19.9

Leuit. 10.9

Num. 5.2

Leu. 13.57

& 14.45.



the worke of nature, were to goe out of the hoast: and the dead were buried out of the citie, What (I say) do these lawes and customes (well considered) teach vs, in their equity, but, That Gods people should be carefully preserved from filthines and contagion? Let vs a litle better consider the lawes of Lepers, as more nearly concerning vs, and we shall find that they were not onely to haue markes, to be knowne by, but also to giue warning to company approaching, by laying: I am vncleane, I am vncleane. Whereby it is euident, that Leapers should shunne other, and other should shun them. And it is as euident, that they were not to come into the house of God. For a King being a Leper, was kept out thereof all the dayes of his life. Much more may Moses (a Magistrate) shut Miriam (though his sister) out of the hoast for 7. dayes. But the plague is more dangerously contagious, being mortall, than the Leprosie which is not mortall: therefore Princes and Magistrats (which are called shepheards) may and ought to be very careful, to keep the sound from the infected, & the infected from the sound, especially in

Deut. 23. 12.  
13.  
Luk. 7. 12.  
Ioh. 19. 17.  
41.  
Heb. 13. 12.

Leuit. 13.  
45.

2. Chro. 26  
20. 21.  
Numb. 12.  
10, 14.

Ezec. 34.  
2, 8.

assemblies. As the shepherd is carefull to keepe scabbed sheepe from his flocke, and his flocke from scabbed sheepe. Let this suffice for this time: let me now heare your doubts.

Act. 26. 28. *Prof.* As King Agrippa said vnto Paule: Almost thou perswadest me to becōe a Christian, so I may say, you haue almost changed my minde. But yet for my promise sake, and for further resolution, I will propound certaine doubts: and will first beginne with that which I know doth most trouble most men, especially of the poorer sort. To wit, they thinke it most extreame crueltie, to be barred from going abroad to seeke reliefe or maintenance for them & theirs, except they either had sufficient of their owne, or their wants were supplied.

*Preach.* I am of the same mind: for Lepers might go abroad to seeke reliefe: but yet in such sort, as hath ben shewed. And so I could wish y our infected poore, sith they must needs goe abroad, would remember the 10. Lepers, how they stood a far off, and lift vp their voyce, when they craved help of our Saviour: so they wold go abroad in such sort as authoritie directeth

Luk 17. 12

13.

1 King: 7. 3.

4. 10.

redeth: to wit, out of the most frequented way, and with a rod in their hand. I say with grise (must needs) if authoritie had regarded these things betimes, when there were but few infected houses, they might have ben well shut vp & provided for, till they were cleansed, either of their owne, or the common charges. But what say you to those, who are not so poore, but that they may keepe their houses at their owne charges, till they be cleansed?

*Profess.* They thinke it an hell to be so long shut vp from company and their businesse: the neglecting whereof is the decay of their state.

*Preach.* Indeed this impatiencie is the cause why so many smother the plague in themselves and their families, so long as they can, to the hazarding of life: but I advise them to consider the resolution of Paul, which was, *never to eat flesh* rather than he would offend his brother: much more ought they patiently to endure a litle restraint and losse, rather than to indanger the life of many. O bloud is a grievous and crying sinne! and therefore David would not drinke the water of

1. Cor. 8.  
13.  
Gen. 4. 10.  
Mal. 5. 14.  
2. Sam. 23.  
15. 16. 17.

the well of Beth-lehem, though he longed for it, because it was gotten with the iopardie of liues, but called it blood. Let the beloeue that God is able to giue them more than they lose by following his di-

2 Chr. 25. 9

Math. 12. 7

Rom. 8. 25

Esa. 28. 16

& 30. 15.

Nomb. 12.

12, &c.

rection. Let them know what this is: I will haue mercy, and not sacrifice. Let them trye their faith by patience. For he that be-erueth, maketh no hast, being assured of Gods promise: that in quietnes & confidence shall be their strength. Let them imitate Moses & Aaron, who were asha-mie in behalfe of their sister Miriam, but yet were perswaded by God to shut her out of the host seuen dayes. Thus much for these goers abroad. But what say you now for those that come to Church, in whose behalfe you seemed much affected at the first.

2 Chro. 26.

20, 21.

*Profess.* I was indeed affected as I seemed: but that which you haue said to goers abroad, belonging for the most part to comers to Church, hath stopped my mouth: and the rather because I remember the King, who was kept from the Temple, whiles he liued, for the Leprosie. Why then (thinke I) should not the infected with the Plague be content to

for

forbeare for a while, sith in the Plague they vsually mend or end in short time?

*Preach.* God bee praiser for now you vnderstand and remember well, I haue therefore the lesse to say: only this, touching the comfort of soule, which they desire by comming to Church. I pray them examine what true cōfort they can haue, when they consider that they are more dangerous than, they who goe abroad. For in the Church they sit by it, & that in a throng and heat: whereas if they humble themselves vnder Gods hand, & tarry at home, though taking it as a part of their crosse that they keep so long from the Church; I doubt not but y they shall find God (who turneth his childrens bed in the time of sicknesse) as a sanctuary to them. And this I further say, that he rather is in the assembly of Saints, who is there in spirit, though absent in body; than he, that is present in body, but absent in spirit.

Psal. 41. 3.  
Ezec. 11.  
16.  
1. Cor. 5. 9.  
Esa. 29. 13.

*Profess.* All this (as I vnderstand) concernes such as being infected themselves doe yet come to Church. But what say you to those who haue spacious houses, so as they come not neere the sick of

their family, and bee sound themselves : may not they come to the Church as well as those, betweene whom and the infected there is but a wall ?

1. Cor. 10.

23. 24.

*Preach.* They may, as I am perswaded. But all things are not expedient which are lawfull. For many, too foolishly fearefull (another extremitie of this time, as generall & dangerous, as Presumption) knowing their houses to be infected, will verily suppose that they haue been about the sicke, and that the plague is in their garments; and therefore if it fall out so that they sit together, their fearefull conceit may breed the Plague.

*Prof.* O. sir, are you of that mind, that the Plague may be in a garment, and the partie not sicke; and that one may take the Plague only with feare, and doe you beare with such a conceit ?

*Preach.* No, I doe not. But I deeme them guilty of their own bane, who take it with such a conceite. And yet I thinke euery charitable Christian will grieve at the heart, that he should be the occasion of such a fright. and could wish that he had rather bene from the Church a moneth, especially being in some lost Gods prisoner,



ner, and the affrighted hauing likelyhoods  
that either hee or his garment might bee  
infected. That a garment may be infected,  
and the Plague taken only by care, Ex-  
perience and Reason doe make manifest.  
Concerning the former, it hath bene pro-  
ued, that clothes of infected persons layed  
vp and not well ayzed, being opened,  
though a yere or more after, haue in-  
stantly renewed the Plague: againe we  
perceiue by the smell, that garments wil  
retaine the sent of wormewort or muske  
for a long time: the cause is not in the  
sent by it selfe considered, but in the ayze  
which is the subiect of the sent. The  
plague in a garment is a poysoned ayze  
( being according to the nature thereof  
called by the learned, the Death of the  
ayze ) proceeding from the partie infec-  
ted, and infecting the garment, though  
not perceiued by smell: as the open, cleere,  
and wholesome ayze of the heauens is  
healthfull for the body, though not per-  
ceiued by smell. Lastly, leprosie infecteth  
garments: he that sleepeth or eateth in  
an house, shut vp for leprosie, must wash  
his clothes: which argueth that infection  
may be by the ayze, sith a man may eat

Lev. 13. 51

&amp; 14. 46.

47.

in the house, and not touch the walles infected. If Leprosie be so contagious, much more the Plague, which is a stronger poison, because it infecteth and killeth.

*Profess.* This is more than euer I heard and considered, and I thinke it reasonable: but I cannot conceiue how the garment can be infected, & yet the person that weareth it escape the Plague.

*Preach.* I will shew you that in a word. Do you not consider that either the infection may be but weake or the partie of a strong & healthfull constitution. Cinders will not set swell on fire so soone as burning coles: neither will greene wood be so soone kindled as chips & drie deale-wood.

*Profess.* I now see and in some sort assent to your opinion: proceed therefore I pray you to giue reasons why by onely feare a man may be infected with the Plague.

*Preach.* The spirit of a man will sustaine his infirmities: but a wounded spirit who can beare it? saith Salomon. By spirit here is meant a comfortable heart, which animateth a man in all troubles: but if that faile, he is soone ouerthrowne. From the heart proceed (as Physitions say) vitall spirits,

Pro. 18. 14.  
C. 35. 4. 23.



Spirits, whereby man is made active, and  
 courageous. If they, by feare, be enforced  
 to retire inward, the outward parts be  
 left infirme: as may appeare by the pale-  
 nesse & trembling of one in great feare,  
 so y<sup>e</sup> as enemies easily scale the wales of  
 a towne abandoned by souldiers: so the  
 Plague (especially in a season disposed to  
 infection) doth find ready passage into  
 the outward parts of a man, destitute, by  
 feare, of the vitall spirits which should re-  
 sist the same. Againe, as faith maketh vs  
 partakers of Gods helping hand, so un-  
 beleefe depriueth vs thereof: and feare  
 (aduersarie to faith) pulleth to the wic-  
 ked the euill which he feareth.

Mar. 9. 22.  
 & 13. 58.  
 Pro. 10. 24.

*Profess.* By this conference I haue lear-  
 ned to feare more than I haue done, and  
 yet to take heed of feare: To feare, be-  
 cause the plague may be caried about in  
 garments, and therefore may infect me,  
 keeping company with one that is con-  
 uersant with the infected, I being (per-  
 aduenture) not of so strong a constitucio  
 as the party. To take heede of feare, lest  
 I be guiltie of mine owne bane.

*Preach.* Your collection is good, espe-  
 cially if you remember the distinction of  
 feare

feare in that sence which I haue often  
 taught it: to wit, feare is contrary either  
 to Security, and so it may be caled Wee-  
 Phil. 2. 12. salnesse, or to Faith, & so it is cousin ger-  
 main to Despaire. But hoping that now  
 13.  
 Mar. 4. 40. you see our doctrine against vnuly & vn-  
 charitable going abroad of the infected,  
 not to be a checke to Pietie and Charitie,  
 I pray you tell me: what you can say for  
 vnnesse and desperate running to  
 the sicke and buried of the Plague?

• *Profess.* What? I tell you (be it with-  
 out offence) that many maruel (I wil not  
 say, cry out) that Preachers, who should  
 be examples of loue, and faith in visiting  
 1 Tim. 4. the sicke according to their office, do yet  
 12. so flatly speak against the expresse words  
 of Christ. For doth not he say: That we  
 shall be iudged at the last day, according  
 to our workes of charity, & amongst the  
 rest, our visiting, or not visiting the sicke.

Mar. 25.  
 36. 43.

*Preach.* O neighbour you now lay on  
 leade! I must therefore ease (a litle) the  
 shoulders of Preachers whom you charge  
 heavily, for not visiting the sicke of the  
 Plague; before I can nimblely encounter  
 your maine obiection. Surely ye Profes-  
 sours, who so vjge this pretended dutie,  
 are

are far from the louing care & kindnesse of  
 the Ifralites, who would not suffer *Dauid*  
 to hazard himfelfe in battel, leaft if he be-  
 ing worth tenne thousand of them, were *2. Sam. 18.*  
 flaine, & light of Ifrael fhould be put out. *3 & 21. 17.*  
 Againe, ye forget that *Chrift* faid to him  
 that defired to bury his father: Follow  
 thou me, let the dead burie their dead, *Luk. 9. 59. 6*  
 but goe thou and preach the kingdom  
 of God. If ye did confider this well, you  
 could not but thinke, that as *Paul* faid,  
*Chrift* fent mee not to baptize but to *Cor. 1. 17*  
 preach: fo Preachers may fay: *Chrift*  
 hath fent vs not to vifite the ficke, but to  
 preach, and thereupon conclude; that the  
 leffe dutie (if a dutie,) efppecially being  
 dangerous, muft giue place to the grea-  
 ter, and the vifiting of a few fick and leffe  
 capable of infttruction, muft giue place to  
 the teaching of the whole congregation,  
 and moze capable of doctrine & comfort.  
 Now if they vifite enery one that is fick,  
 how can they attend vnto reading, and *1. Tim. 4.*  
 follow *Chrift* in the moft proper and ne- *13. 15. 16.*  
 ceflarie worke of the Minifterie: Laftly, *Luk. 10. 42.*  
 I fee not (but herein I humbly fubmit  
 mine opinion to the Church) that vifit-  
 ing the ficke is a proper dutie of a Mini-  
 fter

Her, as he is a Minister. For as none can  
 ordain officers in the Church but Christ  
 Eph. 4. 8. 11. to none (as I am perswaded) can pre-  
 Mat. 28. 19. scribe duties to those officers, but Christ.  
 1. Cor. 12. 3. 8. But I cannot find where Christ prescribe  
 beth visiting of the sicke, as a Ministers  
 dutie. If not Christ, why should any sur-  
 charge Ministers, and the rather because  
 they are not (no not the best) sufficient  
 for duties prescribed? Did not the Apostles  
 2. Co. 2. 16. pronounce it an vnlike thing to be  
 Act. 6. 1. 2. hindered from *Giving themselves continual-  
 ly prayer, & to the ministrations of the word,*  
 3. 1. by ministering to the poore, and therefore  
 put over that duty to speciall men? If the  
 Apostles extraordinarily assisted, by the  
 Spirit, both with gifts and blessing, did  
 Act. 1. 4. 41. cast off an impertinent burthen, yet such  
 an one as is no lesse necessarie than visi-  
 ting. Alas, why should Ministers, who  
 neede all helpes (as much reading, dili-  
 gent conference, and frequent meditation,  
 &c.) be further charged than they are by  
 Christ? Indeed I confesse that a Minister  
 ought (as you said) to be an example of  
 all good workes, especially of that, as be-  
 ing the fittest man to satisfie y<sup>e</sup> doubtfull  
 conscience, to humble y<sup>e</sup> stubburne heart,  
 and

and to comfort the wounded spirit.

*Profeſſ.* I neuer heard this matter doubted of before. But (I pray you Sir) doth not *Iames* ſay: *Is any ſicke among you, Iam. 5. 14.* let him call for the Elders of the Church? Doth hee not vnderſtand Miniſters by Elders? If ſo, doth not this place proue plainly, that it is a Miniſters dutie to ſite the ſicke?

*Preach.* I ſay not but that it is a Miniſters dutie to viſite the ſicke, for example ſake: and as he is more able to do good than other, but not as he is Miniſter. I graunt alſo, that long ſince the ſame doctrine from this place hath bene gathered which you now apprehend. So as vpon the ſame, Bapiſtes haue grounded their baſtard Sacrament of Extreme vnction. *Ioh. 7. 49.* Which taken away, the curſed people) *Ier. 44. 16.* which know not the law) neither care to know it) being euer addicted to ſuperſtitious vanities) muſt needs (for ſoth) in ſtead thereof, haue a Miniſter to viſite their ſicke, though they be more the haire dead. As in ſtead of Diriges & Trentals, they muſt haue funerall Sermons for ſaſhions ſake. Thus the holy Miniſtery, & moſt glorious name of God muſt be abuſed

sed and taken in daine, by following the  
 vaine humour of arragant folly, which  
 neuer cared for Ministers, or Sermones  
 as all ought to haue donne (in time of  
 health. I graunt y some Professors (for al  
 this plague, wherby humours (I trow)  
 should be mortified) haue a mind, that su-  
 norall Sermons attend their credit. So  
 strög a temptatiö to the Wide of life in-  
 couraged by Custome, But to come to the  
 point: this place of *Iames* doth not proue,  
 that it is the proper dutie of a Minister  
 to visite the sicke. For the Elders were  
 sent for to heale the sicke by prayer & oyle,  
 according to that miraculous grace which  
 was then bestowed vpon them, for con-  
 firmation of the Word: so that I am of  
 your mind, that teaching Elders may be  
 here vnderstood. Which gift discontinu-  
 ing, this Canon is annulled: so that in  
 time of Pestilence, it is absurdly conclu-  
 ded: that because *Iames* inioyned Mini-  
 sters to goe to heale y sicke, therefore Mi-  
 nisters must, vpon euery call, aduenture  
 their liues, by visiting the sicke of the  
 plague. Againe, if it be the proper dutie  
 of Ministers to visite the sicke, as it was  
 the proper gift of Elders, for constituta-

Mar. 6. 13



ou of the word, to heale with oyle, then  
 none must visite the sicke but Ministers, Heb. 5. 4.  
 as none must minister the Sacraments 2. Chro. 16.  
 (which properly belong to their function) 16. 17. 18.  
 but they. Lastly, this word, Elders in the 19.  
 plurall number, putteth me in mind, that  
 Ministers were in the primitive Church,  
 assisted with other Elders, ( for there 1. Tim. 5.  
 were two sorts of Elders ) who looked to 17.  
 the manners of people, and with Deacons A. 6. 23.  
 who looked to the poore, that they them Rom. 12.  
 selues might attend their studie, prayer, 7. 8.  
 preaching, and the Sacraments. Why  
 then should we thinke, that visiting the  
 sicke, was laid vpon them as a dutie pro-  
 perly pertaining to their ministerie? But  
 rather that Elders by spirituall comfort,  
 and Deacons by outward reliefe visited  
 the sicke as there was need: so that the  
 Minister was not troubled but in extra-  
 ordinarie necessitie. As when none but he  
 could satisfie the despairfull conscience,  
 or minde doubtfull in a fundamentall er-  
 rour, of one likly ( otherwise ) to die out  
 of the faith. In which case, I thinke a  
 Minister ought to hazard his life. My  
 reason is: It is the reueiled will of God  
 that he must saue a lost shepe: but it is

Exec. 34.

3.4.

Psal. 91. 10

41.

Gods secret, whether he shall be infected.  
 And the rather because of the promise  
 made to him that walketh in his way.  
 The premises considered touching ordi-  
 narie visitation, thus I conclude, that as  
 Ministers are exemplarily ( but not as  
 Ministers ) to relieue the poore, accord-  
 ing to their abilitie, and where they  
 haue some speciall calling: so they are ex-  
 emplarily ( but not as Ministers ) to vi-  
 site the sicke, according to their leysure,  
 and where they haue some special cal-  
 ling.

*Profess.* I know not whether I should  
 be glad or sad, for drawing from you so  
 probable, and (it may be) a profitable dis-  
 course: but I will suspend my iudge-  
 ment, sith you submit your opinion to  
 the censure of the Church, and pro-  
 ceede ( with your fauour ) to require  
 the iustifying of that vncharitable do-  
 ctrine (so seeming) against visiting the  
 sicke of the Plague, and so contrarie to  
 Christ his iudgement, as hath bene  
 shewed,

Pag. 17.

*Preach.* But haue you shewed that  
 the Plague is expressed? And haue you  
 neuer heard, that there be few rules so  
 generall



generall? but they admit some exception? By the same iudgement prisoners are to be visited, and yet none were bound, in conscience to go into the dungeon there personally to visit *Jeremy*, though he were the Lords prophet. A gaine, you utterly Ier. 38. 6. mistake the point: for the question is not whether the sicke of the Plague are to be visited; which God forbid y any Preacher should gainsay: but whether they are to be so visited and with such resort, as other sicke of diseases not contagious. Lastly, in the place so much urged, Christ doth not necessarily require personall visitation (though that also be comfortable in cases convenient, and so required accordingly) but real, that is, by releefe, either brought, sent or procured: for in the 44. verse of that chapter you may find, Ministering to Christ vled, for all other Mat. 25. 44. woorkes of Charitie before specified. Whereby it is manifest, that Christ requireth not so much personall visiting, as charitable ministering to the necessities of the sicke. Of all other, Princes and Magistrates (who are foster-fathers & shepherds) are to visite the sicke. But who will say they are to doe it in person, and

not rather by a faithfull care, y<sup>e</sup> the sicke of the Plague be well prouided for.

*Prof.* But how can y<sup>e</sup> sicke be wel prouided for, if none do personally attend the? & if none be bound in conscience personally to visite, how shall they be attended?

*Preach.* All this is true. But husbands and wifes, parents and children, masters and seruants, neare neighbors and deare friends, are mutually to attend each other: if otherwise conuenient attendance cannot bee procured.

*Prof.* Why do you adde this condition?

*Preach.* Because life is precious: so y<sup>e</sup> we must not destroy the damme with the yong: & therefore seeing the plague sweapeth where it findeth many to gether, life ought to bee preserved with as much care as may be, by separating the sound from the infected, except there be necessary cause of the sound, or some of their attendance, or repaire. Moreover, it may bee that the sound, or some of them bee profitable members in the Church, or common wealth: now the more hope there is of good by them, y<sup>e</sup> more care there ought to be of their preservation; according to the peoples care for the safetie of Dauid, before

2. Kin. 1. 14

Deuter. 22.

6. 7. 8.

before spoken of.

*Profess.* In my conscience this seemes to be very true : but I pray you tell mee what you think of them who send their seruants to the Pest-house.

*Preach.* Right well : Especially if they want conuenient roome, & other meanes at home : for I vnderstand of the Cities right honorable and christian prouision for that house ; I know diuers there well vsed, and thence well returned ; and it is extant in print, that when there were buried in and about London 33 85. in one week, yet of all pestred in that house ther were buried but six. And therefore I condemne those that raised a slander vpon that house, holding them as despisers of *Iud. 8.* gouernement, and wicked ill speakers of them that are in authoritie.

*Prof.* If you conuersed amongst people as I do, and must do, I know your spirit would be grieved to see how ready they be to lay hold on euery light occasion and false report, to speake their wicked pleasure of Gouvernors, O that they would consider the example you lately in a Sermon vrged of a plague kindled amongst the Isralites, for charging *Numb. 16.* *Moses* *41. 46.*

Psal. 90. 15.

and *Aaron* with killing *Corah* and his rebellious complices. Well, God amend vs all, & giue vs grace to humble our selues vnder this his heauy hand, that wee may be raised againe & comforted, according to the daies he hath afflicted vs. Now I speake of comfort (that wee may goe on with the maine matter) I wold know (if it might bee without offence) whether you would haue those pittifull creatures that are tormented with the plague, to want the comfort, which they may take by the very presence of their good neighbors and friends, much more by their comfortable words.

- *Preach.* O neighbour: I wish them all true comfort of body, and mind, the Lord knoweth, and I graunt that the very presence of those we loue, is very comfortable in time of sicknesse: but yet I aduise all visited with that deadly and contagious disease, to manifest their mortification frō vnnessearie desires, & their charitable loue to their friends, by not desiring them to come into far greater danger than their presence can do good, without necessarie cause. And let them remember how *Dauid* refused that water which

which was gotten with leoparchie of life,  
 and called it *Blond*, though he had long,  
 ed for it, & the daunger wat past. As for  
 comfortable words, I likewise acknow-  
 ledge their speciall use: but before I an-  
 swer that point, let vs consider how need-  
 full it is (especially in time of mortality)  
 to hide in our hearts y<sup>e</sup> word of life lest we  
 be iustly punished w<sup>th</sup> want of comforta-  
 ble words, when we must need them: ac-  
 cording to y<sup>e</sup> of Amos, where a famine of  
 the word is threathned to despisers of the  
 sabboth, & that at such a time, whē to find  
 the word, they would run from the East  
 to y<sup>e</sup> West. Now to the point. With all  
 sicknesse ( especially the plague, vntill the  
 worst be past, when cōfortable words are  
 not vsually in great request ) maketh vs  
 vnfit for long and learned discourses, and  
 therefore short sentēces or speeches may  
 through Gods blessing) doe much good by  
 such attendants. & friends repairing for ne-  
 cessary causes, may sufficiently comfort y<sup>e</sup>  
 afflicted, according to that which requires  
 by y<sup>e</sup> Apostle, in *Theff.* 4. 18. except their be  
 extraordinary neede of resolution or con-  
 solation, whereof I haue spoken before.  
 Againe, the Spirit of God is called a

2. Sam. 23.  
 15, 16, 17.

Amos. 8. 5.  
 11, 12.

Page 37.  
 Ioh. 14. 26.

fozter, because hee bringeth the words of  
 Christ vnto remembrance: and that es-  
 pecially in time of need, as when we iusti-  
 fy the wisdome befoze authoritie, so when  
 we are sick. For when the outward man  
 perisheth, the inward man is renewed: so  
 that we often heare, not onely men, but  
 euen children also, speake diuinely & ad-  
 mirably in their sicknesse. We may the  
 rather make account of this holy assist-  
 ance, if we follow Christ his counsel in  
 laying vp his words in our hearts, and  
 praying for the Holy Ghost. All the pre-  
 mises considered, I hope y<sup>e</sup> you are now  
 of my minde, touching the restraint, as of  
 the infected from the sound, so of y<sup>e</sup> sound  
 from the infected.

*Profess.* Indeepe I confesse that your  
 probable discourses haue won (I know  
 not how) a certaine inclination to your  
 opinion, but yet I must suspend my re-  
 solution, till you haue answered certaine  
 obiections against the maine grounds  
 of your opinion: but before I come to  
 them, let me haue but one word with  
 you about buriall. I say but one word:  
 for if those that are infected in person or  
 garment, are to keepe from Church for

a time conuenient : and if friends are to forbearer esorting to friends sicke of the plague, except they haue necessary cause, then I may (of my selfe) conclude, that we are not to throng after infected corpses (which haue no good thereby) without some reasonable cause. That one word (I speake of) is this, I would gladly know (if I may obtaine that fauour) your iudgement, concerning the direction of authoritie, that but few persons, besides the Minister, Clerke and bearers, should accompany infected corpses.

*Preach.* I dare not presume to iudge of the determination of authoritie without sufficient reason, which I want in this case: but rather I am perswaded (according to that I am commaunded by these words, *Honor thy father and mother*) to Ex. 20. 13. iudge the best, & take it as an argument, that authoritie careth moze for the liuing than for the deads pompe so dangerous in these times and not necessary, as wise men thinke. But mine owne opinion is this, I could wish that friends of the diseased would respect the preservation of life moze than complements of buriall. But I utterly mislike y infected persons should



should thrust into the throng, and it grieueth me to heare how the poorer sort, yea women with yong childzen, will flocke to bugials, and ( which is worse ) stand ( of purpose ) ouer open graues, where sundry are buried together, that ( forsooth ) all the world may see y they feare not y plague. This peruerse course of too many, in doing that which authoritie forbiddeth, & despising that which authoritie commādeth to wit, fasting and prayer, occasioneth us to obserue a notable proportion betwene y plague & the wickednesse of this time : by which proportion, God seemeth to teach men to say in their hearts ; We would not be ruled neither by reason nor authoritie, therefore are so many, as it were distracted in their sicknesse, and by no meanes to be ruled: so that some leape out of the windowes, and some runne in to the Thames : as the rough speeches of *Ioseph* caused his brethren to say : As wee would not heare *Ioseph*, so this man will not heare vs. I rather obserue this proportion betwene the vnrulinesse of our sinne, & the vnrulinesse of this sicknesse, because I finde in the Scriptures, y the plague was especially threatned against,

and

Gen. 42:7.

and inflicted vpon willfull offenders. At your leisure consider these places. Leuit. 26.23,24,25. Num.14.37.and 16.41,45,46. 2.Sam.24. 1,2,3,4,15. and you will perceiue as much. But now let me heare one of your obiections against y<sup>e</sup> grounds of mine opinion.

*Prof.* The ground whereon you build your opinion, of separating the sound from the infected, is the law of Lepers. Which (under your correction) seemeth to be no rocke, but a sand, because that law was meereley ceremoniall,

*Preach.* Nay Sir, my ground is the mortall contagion of y<sup>e</sup> Pestilence which we call the Plague. Indeed I receiue confirmation from the law of Lepers. For thus I reason: If such care is to be had of infection which is not mortall, much more of the Plagues infection which is mortall. And this argument holdeth good, your obiection notwithstanding. For the lawes of separating women in time of their flowes, and not eating strangled beasts, were ceremoniall: but yet husbands are now to forbear y<sup>e</sup> act of matrimonie in that time, and all are to take heede how they eate of strangled flesh, and both are to

to be heeded in naturall consideration of bodily hurt, which is still to be feared, in in such copulation and eating. So Leprosie is still infectiue, as experience sheweth. If now, why not then, notwithstanding the law of Lepers was ceremoniall? And the rather because in Sacraments and ceremonies, there must be a resemblance betwixt the signe & the thing signified: so that, as we object against Transsubstantiation, and say: If the substance of bread and wine be taken away by consecration, how can there be bodily nourishment? if no nourishment, how can our spirituall feeding be resembled? So I say to you, If in the Leprosie there were no infection, how could the contagion of sinne be signified?

Leuit. 13.  
& 14.

*Prof.* I grant that in Leprosie there was somewhat to signifie a sinne to bee shunned. But that was pollution, not infection. For vpon occasion of this question, I haue read both the Chapters concerning Leprosie, & find them still mention vncleannesse, and neuer infection. Againe, if the Leprosie were infectiue, how chauned it that the Priestes, who so often viewed the Lepers were neuer infected?

*Preach.*

*Preach.* Doe not you consider, that though all vncleanenesse be not infectiue, yet all infection is vncleane, and therefore you might haue vnderstood Infection as well as any other Pollution, by the word Vncleanenesse. And though you finde not the very word infection, yet you may finde enough to make it euident, that the Leprosie is infectiue. For it was not to be pronounced Leprosie, except it were found spreading and fretting as a Canker, or Gangrene in a mans body. And why was the Leper to couer his lips, and to cry, I am vncleane, I am vncleane, but to giue warning, that none should come within the infection of his breath? As for the Priests escape, that is to be attributed to the prouidence of God, who set him on worke. As he promised to preserve *Le-*remy and *Paule* for that cause.

Leuit. 13. 8

51.

2. Tim. 2.

16. 17.

Leuit. 13.

45.

Ier. 1. 18, 19

Act. 13. 9,

10.

*Prof.* If my memorie faile me not, I haue heard you say, that the ceassing of Man, presently after the children of Israel had eaten of the corne of the land of promise, teacheth vs not to depend vpon extraordinarie meanes (viz. Miracles & such like) when we may inioy ordinarie. So I thinke it may be said, we are not to suppose

Ios. 5. 11.

12.

suppose the extraordinarie providence of God, in preserving Priests viewing the Lepers, where we may find an ordinarie, to wit, *Their not touching of Lepers*, whereby they might be defiled.

*Preach,* How find you that to be the cause? With you find not in both your Chapters Touching spoken of. Whereas in the next Chapter you find Pollution communicated by touching, and not otherwise in the uncleanness of a man by fluxe of seede, and of a woman by issue of flowers. May in this case of Leprosie, a man is become uncleane, by going into an house shut up for Leprosie in the walls, which he need not to touch as hath beene said. So that if you consider your two Chapters well, it may rather appeare to you, that as the infection of the Plague, so of the Leprosie was communicated by ayre, & not onely by touching. But suppose that Pollution not Infection, were the cause that cleane men should shunne uncleane Lepers, least they should be defiled, not infected; yet this makes for my purpose. For if Pollution be to be shunned, much more Infection, & that deadly.

*Prof.* I see I must either depart not fully

Leu. 15. 5.  
7, 19, 21, 4

vers. 14. 37.  
46.

Page 14.

ly satisfied, or come to a point which I haue hitherto auoyded, because I would not offend you, whom I haue heard so earnest against it, so as you haue pronounced it to be a bloudie error. To wit, It is stiffely maintained by no small number of people, that the Plague is not contagious.

*Preach.* I graunt that mo than a good many do moze stiffely than wisely mainteine that bloudie error. So I will call it againe and againe. For most of that many do wilfully maintaine that opinion. because they cannot abide to bee Goos prisoners. It is a death to be out of companie, and the I had rather indanger a thousand liues, than want any part of their pleasure or profite. As may appeare by y<sup>e</sup> discouered course of many, who hold the Plague to be infectiue, while they & theirs be well: but when they and theirs be infected, then (sozsoth) the Plague is not infectiue. So their reason followeth and is framed to their will, and not their will followeth reason to be ruled thereby. But me thinkes euery reasonable man should say to his owne soule: O let me be sure mine opinion touching the infecti-

on

on of the Plague ( whether negative or affirmative ) be vndoubtedly true , least by maintaining an errour , in a case and time of so great mortallitie and vnspeakable miseries, I do infinite hurt. For if it be true that the Plague is contagious, then of necessitie , he that maintaineth y<sup>e</sup> contrarie , is guiltie of all the blood of so many, as are incouraged by this opinion to run into daunger. On the other side, if the Plague be not contagious, then he that maintaineth the contrary , is guiltie of all the wants and miseries of so many as want conuenient reliefe, not ministred for feare of contagion, apprehended by y<sup>e</sup> maintenance of his opinion. But neighbour, I wonder that any should deny the Plague to be contagious against so generall and woefull experience. Doe not the botches, blains and spots ( called Gods tokens ) accompanied with rauing and death, argue a stronger infection, than y<sup>e</sup> of the Leprosie, to bee iudged by botches and spots? Doth not the ordinarie experience of laying liue bigions to plague sores, and taking them presently dead away, and that one after another, demonstrate mortall infection? In y<sup>e</sup> the Plague rageth



rageth & raigneth especially amongst the younger sort and such as doe not greatly regard cleane & swete keeping, and where many are pestred together in alleyes or houses: is not this an argument of infection? Thousands can directly tell, where, when, & of whom they toke the Plague. Doth not all this make it more than manifest, that the Plague is contagious? All Maiestrates, all Divines, all Philosophers, all learned men, and all wise men, in all ages, haue held the plague to be contagious. Dare any but blind bayars be so impudent as to deny it, without such reasons, as may sway against so great experience, and so great authoritie? If you haue any such, I pray you let me heare them.

*Prof.* That I haue any such I can not say, in regard of the weaknes of my iudgment, as also of the probabilitie (at least) of that I haue heard already spoken to the contrary: but such as they be (if it please you) I will bring them out, humbly desiring your answers. The first, is thus vrged with open mouth: This opinion of infection doeth vtterly ouerthrow charitie towards the visited by the plague, being the cause, why they, by whose meanes sick & sound are especially to be prouided

ded for, do runne away, viz. Magistrates,  
 Ministers, (such I meane as indeed were  
 neuer faithfull, for (blessed be God) ma-  
 ny faithfull remaine) Phisitians and rich  
 men : and why so many be thrust out of  
 doores, perish in towne & field for want  
 of help, & are so cruelly vsed by country  
 people : so that it is a very cōtermaund  
 to Christes iudgement concerning vi-  
 sitation of the sicke. But by that which  
 hath bin said, & by gathering from the  
 last point we talked of, that the precise  
 cōmaundement touching Lepers to be  
 separated from Church and companie,  
 was no hinderance to their visitation,  
 but that they were to be ministred vnto,  
 according to their need: I am for my part  
 induc'd to lay y<sup>e</sup> blame of all this vncha-  
 ritable dealing vpō the excessiue feare of  
 people, occasioned perhaps, but not well  
 grounded vpon y<sup>e</sup> opiniō of the plagues  
 infection : for though the plague be to  
 be feared, because of the infection, yet (as  
 I take it) not so excessiue and inordi-  
 nately. For of such fear, the cause is want  
 of faith, rather then the opiniō of infecti-  
 on : As I may partly gather from that  
 which you deliuered before: I wil there-  
 fore propound an argument ( so dec-  
 med)

Pag. 24, 25

16, 27.

Pag. 7. 8. &amp;

31.

Pag. 16.

med) which we haue not yet handled.

*Preach.* Stay here a while, for I cannot but thanks God that you iudge so rightly betweene mine opinion, & others feare of infection. If Professors would wisely obserue what is taught, there would not be so many spiders to suck ranke poison out of sound doctrine. Then might we hold y<sup>e</sup> plague in the nature thereof to be contagious, and men would not take occasion, before it be giuen, of excessive and inordinate feare: then might we inuey against excessive and inordinate feare, and men would not take occasion, before it be giue, of inordinate & dangerous presumption: but foolish men (as wise men obserue) are euer running into extremities. If Paul <sup>Rom. 3. 28.</sup> teach, that we are iustified by faith, without the woorks of the law; the carnal gospeller taketh occasion, before it be giuen, <sup>Iam. 2. 16.</sup> to neglect good woorks. And if Iames teach, that faith without woorks is dead, the arrogant Baptist taketh occasion, before it be giuen, to aduance good woorks to merite & supererogation. Mine heart bloudeth to heare of the crueltie and inhumanitie you mentioned: so that if I were in y<sup>e</sup> countrey, I would (by Gods grace) set my selfe against those damnable effects

40 *A Short Dialogue concerning*  
of inordinate feare, & make it evident, y  
the plague is not so contagious as exces-  
sive feare makes it to be. But now I fol-  
low this counsell (which god blesse) because  
line where the contrary sinne of Pre-  
sumption is more generall, & more dan-  
gerous; both because of that bloody error,  
as also of y<sup>e</sup> absence of Magistrates, who  
should see good orders put in execution.  
Through which default it is come to  
passe, that men, women & children with  
running sores, go commonly abroade, &  
thrust themselves into company, so that  
some haue perceiued when they take the  
infection of such. How many may be sup-  
posed to haue taken y<sup>e</sup> infection from such,  
though they perceiued it not: I would be  
loath to make Magistrates neglecting  
their charge, guiltie of all this blood: but  
(if I were in place) I would humbly and  
earnestly intreate them, seriously to con-  
sider the nine first verses of y<sup>e</sup> 21. of Deu-  
teronomy, where they may learne, how  
fearefull they (of all others) should be of  
blood guiltinesse. But leaving them to  
Gods direction, I pray you propound  
your argument so deemed.

*Pr<sup>y</sup>.* That I will, & (as neare as I can)  
in such sort as it is inforced. If the plague  
be

be contagious, why is not one infected as well as another? I haue lyen in bed with many that haue had the plague-sores running on them, I haue ben still about them, when they swet, their sor-brake, and breath went out of their bodies, & yet I (and a great number besides me, who haue done as much) had neuer the plague yet, & trust neuer shal, so long as I haue a strong faith in God: for is it not written, *Thou shalt not be afraid of the pestilence, for thousands shal fall besides thee, yet it shall not come neare thee, for thou hast said, The Lord is my hope.*

Plal. 91. 5.  
67. 9.

*Preach.* This aduenturous argument standeth vpon two points, viz. first the Escaping of some, & secondly, Their strong faith. concerning y<sup>e</sup> former, I answer, (in the vaine of the opponent) *Is thine eye enuie because God is good? Wilt thou by thy*

Ma. 20. 15.

bloody error poison other, because God hath glorified his speciall providence over thee? Is this thy thankfulness for so great deliuerance, to obscure Gods providence, by attributing thine escape to this, that the plague is not infectiue? Consider better the very text alleaged for thy strong faith, and you may (if you will) see clearely, that God doth hereby set forth his pro-

nidence, in that he preserveth those that trust in him, and walke in their wayes, by Angels, and then, when by the pestilence, thousand fall about them: for the greater the danger is, y greater is Gods providence in delivring his people: as may further appeare by their walking upon Lions, Aspes and Dragons, mentioned in the same Psalm. Therefore take heere how you obscure the providence of God, & draw many into daunger by denying the plague to be contagious; lest as he that feared not the day of the Lord, met with a Bear when hee had escaped a Lion: so you mæte with a iudgement heavier to you, though you still escape the plague. But neighbour, I will turne my speech to you, praying you to consider this Psalm wel, & you shall see me prone from the same the plague to be contagious. For if an extraordinary providence of God be manifested in preserving those that beleve from pestilence, then is the pestilence very dangerous, as be y Aspe & Dragon: but y former is true, therefore the latter. If then the pestilence be dangerous to one y is in the midst of thousands dying therof, it must needs be so by contagion: as may further appeare, in that

Psal. 91. 13.

14.

Amos 5:

18. 19.

it is called *Poison*; & in that it is said, *It shall not come neere thee.* But let vs trie Psal 91. 2.  
 the strength of the former part of y<sup>e</sup> huge  
 argument, layed downe in this forme.  
 Many haue ben w<sup>th</sup> the sick of the plague,  
 when they sweate, &c. and yet are not in-  
 fected, therefore it is not contagious. Cer-  
 taine Priests said to a Philosopher, all  
 these monuments which you see in this  
 Temple, bee in remembrance of so many  
 deliuered from shipwacke, by prayer to  
 the God of this Temple. But (quoth the  
 Philosopher) can you shew me how ma-  
 ny prayed, and yet perished? As the Phi-  
 losophers answer was stronger against  
 their God, then the Priests obseruation  
 was for their God: so it maketh much  
 more to proue y<sup>e</sup> plague to be contagious,  
 to say: an hundred (if not a thousand) in-  
 fected by being where the plague is, may  
 be brought for one that escaped. Againe,  
 if that argument be good, then these be as  
 good: Many haue had the plague sores &  
 were sick, and yet died not; therefore the  
 plague is not, in it owne nature mortall.  
 Many run vpon the mouth of a canon, &  
 escape, therefore canon shot is not murther-  
 ing.

*Prof.* Wee see the canon shot to kill,



44 . A short Dialogue concerning  
but we see not the plague to infect.

*Preach.* By common experience it is  
observed, that souring of drinke, & other  
effects follow thunder, whereunto they  
are attributed: and children take y<sup>e</sup> small  
poxes comming where they be: though  
it be not sene how thunder & being where  
small poxes are, cause such effects. Why  
then should we not feare aswell the pesti-  
lence that walketh in darkenesse, as the  
plague that destroyeth at noone day: sith  
by commō experience it is observed, that  
thousands fall sicke of y<sup>e</sup> plague presently  
vpon their being where it is, though it be  
not sene how the infection is conueyed.  
Truly y<sup>e</sup> common people herein doe little  
differ from brute beasts: in that (for the  
most part) they are moued by sence, and  
not by reason.

*Pres.* I feare it is so in too many, for  
going amongst them, I hardly perceiue  
one of ten once looke for helpe, though  
they haue a rising of the plague in some  
part of their body vntill they be hart sick,  
& then often they seeke for help to late.  
Whereas if in reaso<sup>n</sup> they would consider,  
y<sup>e</sup> as the plague may be some good time  
in the garmēt, before it infect y<sup>e</sup> outward  
parts, so it may bee in the flesh a good  
while,

while, before it strike the very heart, no doubt they wold betime preuēt y<sup>e</sup> worst. Through which default I am perswaded hundreds do perish daily: but commend- ing such to Gods gracious prouidence. I pray you tell me what causes are giuen by the learned, why so many escape, though they bee continually in so great daunger of the plague, as hath bin said. Pag. 44.

*Preach.* There be causes both naturall and diuine. For naturall causes I referre you to the learned Physicians. Onely I will shew you somewhat, which euery rea- sonable man (as I thinke) may conceiue. Before any qualitie, good or bad, can qua- lifie any subiect, the subiect must be first disposed thereunto, or capable therof. The Salamander liueth in the fire, though y<sup>e</sup> fire, playing with the flame of the candle, is consumed therewith. Gunne powder takes fire presently, but so doth not chalker. So persons of a tender constitution, or corrupt humours sooner taketh y<sup>e</sup> plague, than those that be of a strong constitutiō, and sound bodies, as hath ben said: & some Pag. 45. infected are much fuller of poisonfull cor- ruptiō than other. The infirmities of ma- ny women in trauell, and other diseases turne vnto the plague. Vide see few an- cient

cient people by in comparifon of children;  
and the younger sort. Laſtly, of thoſe that  
keepe a good diet, haue cleane and ſweet  
keeping, live in a good ayre, uſe reaſona-  
ble & ſeaſonable preſeruatiues, and be not  
peſtered many in one houſe, or haue con-  
uenient houſe-rome for their houſhold,  
we ſee ſew infected in compariſon of thoſe y  
faile in all theſe good means of preſerua-  
tion, & yet will thruſt themſelues into dan-  
ger. This well conſidered, may not an ar-  
gument bee drawne from hence, to proue  
(euen by reaſon) that the Plague is not  
ſo infective as ſaythleſſe people conceiue,  
and therfore they need not feare y plague  
ſo extreamely as they doe? But I will  
proceed to the diuine cauſes or reaſons.  
The chiefe whereof is this: God worketh  
all things after the counſell of his owne  
wil, and therfore he hath mercy on whom  
he wil haue mercy, and none ſhall dy but  
they who are appointed. For though the  
Phariſies ſought to lay hands on Chriſt,  
yet they could not beſore the appointed  
time came: and therfore be the Plague  
nener ſo contagious in it owne nature,  
none can bee ſmitten with it, but thoſe  
whom God hath ſpecially appointed.

*Profeſſ.* Here I remember an opinion of  
ſome

Eph. 1. 11.

Ro 9. 13, 15

Ier 15. 5.

Ioh. 7. 30.

Some people ( with whom I conuerse ) whereby they seeme to themselves to reconcile the difference touching the Plagues infection ; and that is this. Let one (say they) goe neuer so dangerously where the Plague is , he cannot die before his time, and yet indeed he may take the sicknesse. What thinke you of this opinion ?

*Preach.* What thinke I of it ? as I doe of other opinions which brain-sicke men (despising the Word of God, & ministry thereof ) doe forge in their owne phantasticall brain-pans. Wee witty soeuer it seeme to them , I tell you it saoureth strongly of Epicurisme. For both God dispose of capitall and principall, and not of lesse matters , as Epicures dreame : Shall we say: The issues of death belong to the Lord, and shall wee doubt with the Philistines , whether sicknesse bee by chance ? If they knew the Scriptures they might learne , that God forgetteth not sparrows , but so regardeth them, without him , not one of them falleth to the ground. Doubtlesse Gods prouidence is the same, though not alike manifest in little and great matters.

*Psal. 68. 10*

*1 Sam. 6. 9.*

*Luc. 12. 6.*

*Mat. 10. 29.*

*Profess.* The more I conferre with you, the

48 *A short Dialogue concerning*  
the more I perceiue ( I thanke God for  
it) the presumptuous wit of foolish men,  
& herein I see evidently, that they mea-  
sure the infinite providence of God, by  
the shallownes of their owne capacitie.

Rom. 12. 3. The Lord graunt vs grace to vnderstand  
according to sobriety. I haue another ar-  
gument against the opinion of infection  
from the providence of God, but I would  
first heare some mo causes or reasons,  
why so many escape so great danger of  
infection.

*Preach.* Neighbour you still harpe vp-  
on so many, so many. I tell you they be  
few or none in comparison of them, who  
daily are infected by being within  
danger of the Plague. As for your desire  
to heare mo causes, I am content to satis-  
fie the same. But I must first tell you, y  
he is happie who can know the causes of  
things, to the end you may content your  
selfe with those few I can presently ga-  
ther out of the word. God preserveth soe  
to manifest his power & providence. As  
may appeare by the 91. Psal. before dis-  
cussed: and by Esa. 1. 9. (2) God will take  
none hence before they haue done him all  
that seruice, which in his counsell was  
appointed, as appeareth by these places,  
Luke

Luk. 13. 31, 32, 32. & Act. 13. 36. (3) God  
 reserveth some for an heavier iudgement,  
 as may appeare by these places: 1. King  
 19. 17. 2. King. 8. 10. 15. Amos 5. 16. 17.  
 And 4, towards some he performeth his  
 promise in preserving them in their wayes:  
 that is, wayes whereinto God calleth the  
 according to the 98. Psalm, vers. 11. For  
 which cause Priests, though taking often  
 view of Leprosie, were preserved, as I  
 shewed before, and keepers, butchers, and  
 such as haue necessary cause of coming  
 to the infected of the Plague, are (for the  
 most part) now preserved. So that Peter  
 may boldly go on the water when Christ  
 biddeth him come. As you may roade,  
 Mat. 14. 28. 29. Pag. 36.

*Profess.* I thanke you heartily for yeld-  
 ing me this satisfaction. For amongst all  
 your good notes I take hold of the se-  
 cond with some comfort, and thereon  
 ground this conclusion: If I shall not  
 dye, before I haue done God all the  
 seruice I am appointed: why should I  
 be vnwilling to die, when my time is  
 come, and not rather be prepared to say,  
 yea sing with good old Simeon: *Lord now  
 lettest thou thy servant depart in peace.* But Luk. 2, 29.  
 I misse one principall cause of preserua-  
 tion

50 *A short Dialogue concerning*  
uation from the plague: to wit, a strong  
faith according to the 91. Psalm.

*Preach.* I thought verily you would  
not let goe your hold on that part of the  
mightie argument. But I assure you  
there is no such force in it, as it seemeth to  
haue. Nay rather it ouerthroweth the  
former part of that argument. For in y<sup>e</sup>  
Psalm, the promise of preservation is  
not made only, to our taking hold of  
Gods promise, but also to our walking  
in our waies. Wherefore as that faith  
which standeth vpon the precept (which  
is implied) to walke in our waies, and  
forgetteth (as it were) the promise of  
helpe, saoureth of distrust in God. So  
that faith which taketh holde of the pro-  
mise, neglecting the precept, saoureth of  
presumption, & therefore hauing no pro-  
mise cannot (with comfortable assurance)  
hope for preservation. Again, though  
faith do usually respect both the promise,  
& the precept, yet sith all temporall bles-  
sings are promised, not absolutely but  
conditionally, so far as the performance of  
them shall be to the glorie of God, & good  
of the beleener, as I will proue if need re-  
quire, it cannot bee otherwise assured of  
preservation, than with respect to those

con-



conditions. If without such respect it be absolutely assured, then it is not faith, but presumption. Except you will haue it to be a miraculous faith, which yet taketh hold of the will of God instantly and by inspiration renewed. But that faith liueth and dieth with miracles, because (I say againe) it hath no promise. For howsoeuer saluation be absolutely promised to believers, because it is reuealed that the performance of that promise is for Gods most glory & the believers best good, and is therefore absolutely to be believed: yet because it is not reuealed at any time, that then the performance of a temporall promise, is for Gods most glory, and the believers best good: therefore a temporall promise is in the nature thereof, conditionall, and accordingly to be believed. Lastly, doe you not perceiue that the stronger faith is required, the greater danger is supposed. But if the plague be not contagious, what danger is there? if no danger, what need of faith?

Luke 22.  
31, 32.

*Profess.* There is no need you should proue your conditions: for they stand with all reason, sith God hath made all things for his owne sake, and promiseth deliuerance for his glory sake, & his promises

Prou. 16.

Ps. 50. 15,  
& 34. 10.

52 *A short Dialogue concerning*  
mises pretend the good of his people.  
But yet it will not out of my mind, but  
that godly men who die in this plague,  
do therefore dy because they faile in faith:  
I meane not touching their saluation,  
but touching the particular promise of  
preseruatiō from the plague. Therefore  
I pray you for my better instruction,  
shew me how by the death of godly men  
dying of the plague, and beleeuing the  
promises both of eternall saluation and  
temporall preseruatiō, God may haue  
glory and the deceased benefit.

*Preach.* I grant that a right Godly  
man may faile, as in obedience to y<sup>e</sup> pre-  
cept of keeping his wayes, by presumpti-  
on: so in faith to the promise of preseruati-  
tiō, by feare, especially when he heareth  
nothing but crying of wiues and childre,  
mourning of husbands and parents, sor-  
rowing of friends and kinsfolke, & with-  
all seeth the plague weake to increase  
from tens to hundreds, from hundreds to  
thousands, and to draw nearer & nearer  
to himselfe, and that God in visiting him  
may iustly take hold of this feare: for Pe-  
ter, walked on the water for a while, but  
when he saw a mightie wind, he was a-  
fraid and began to sinke. But this positi-  
on,

Mat. 14. 29  
30.

on, A godly man dying of the plague faile  
led in faith, touching promised preserua-  
tion, I hold to be as unsound as this: All  
godly men dying before their dayes bee  
long, failed in honouring their father and  
mother; so that, onely, or principally in  
regard of such failing, they dyed. But I  
will shew you in a word how the death of  
godly men dying of the plague, and in the  
absolute faith of eternall saluation, and  
conditionall faith of temporall preserua-  
tion, may be to Gods glory and the belee-  
uers good: for by the death of the faithfull,  
God glorifieth his iustice and wisdom: Luk. 23. 31  
his iustice amongst the wicked, in giuing  
them cause to say, If God spare not the  
greene tree, what will become of the drye?  
His wisdom amongst the godly, least  
they should say, For our righteousnesse Deut. 9. 4  
wee are deliuered. As for the good of the  
beleuer, I intreat that you should forget  
that which is so often taught in funerall  
sermons, that as the wicked are reserved  
for a further mischief, so the righteous is  
taken away from the euill to come; be- Esa. 57. 1.  
sides, that hee resteth in glory from ma- Rom. 14. 13  
and greater labours, then the wicked are Luk. 16. 25  
commonly subiect vnto.

*Profess.* God help vs, for our own con-  
ceiued

ceiued errours will hardly out of our minds, but wee easily forget that which may reforme our iudgement. Well, acknowledging that you haue fully answered my first argument, I proceed to another, grounded on the prouidence of God, in this sort. If God shoote his arrowes at a certaine marke, and not at randon; If none die before his hower; and If those that are appointed to die, shall die, and those that are appointed to perish by sword or famine, shal so perish, and none other, as you haue proued euen now; otherwise I had those proofs ready for this purpose: then if I go where the plague is a thousand times, I shall not dy of the plague, if God haue not appointed me to die thereof: and if he haue, I shall die thereof though I come not neare it by a thousand miles.

*Page 51.*

*Preach.* Now now neighbour. Say you there, that we haue no conelasion: All this is granted: but what inferre you hereupon touching our question?

*Profess.* Trust me sir you pose me now. I haue shot the bolt which many deeme to be a kill cow. But indeed I know not to what purpose.

*Preach.* Then may you see what kind  
of

of reasoners heady people be: euen such  
as are blamed by God for darkning the  
counsell of God with words without  
knowledge. But to vse the wordes of  
Paul, *If God will, I will know, not the words  
of them that are puffed up, but the power.*  
To bring this about, vnderstand that vpon  
that ground of Gods prouidence, you  
must of necessity frame one of these two  
arguments, if you will reason to the pur-  
pose: None can die of the plague but such  
as are specially appointed therunto, there-  
fore the plague is not contagious: or this:  
None can dy, &c. but such, &c. therefore we  
may as boldly resort to them that are sick  
of the plague, as to those that are sicke of  
any other disease. Which of these conclu-  
sions doe you like better? or doe you like  
both? or will you make some other that  
may serue your turne better?

Iob. 37. 2.

1 Cor. 4.

19.

*Prof.* If neither of these will serue the  
turne, I cannot imagine any other: for  
my dull wit could not so distinctly haue  
gathered these. I see that learning is a  
good help to iudgement: for the very fra-  
ming of these in this seuerall sort (which  
I neuer heard before) maketh me stag-  
ger. For the former conclusion seemeth  
now to be absurd: for (as I now conceiue)

by the same reason, the bloody sword in a furious battell, and extreame famine amongst a multitude of miserable poore people, may be concluded to be, in their owne nature, without danger of death : for in the same chapter of *Jeremy* (now so much vrged) it is as well said, *Such as are for the sword to the sword, and such as are for the famine to the famine, as Such as are appointed to death vnto death.* As for the second conclusion, if the plague be contagious, I see not how it holdeth good. But yet I pray you to say somewhat to it, that I may the better satisfie my selfe and other, as occasion shall serue.

*Preach.* Certaine Anabaptists of Amsterdam, crossing the seas vsually without any weapons, were demaunded why they did so, considering the Dunkirkers were then abroad : They answered, If God haue determined that we shall fall into their hands, wee shall not escape though we had all the guns and weapons in the world. If God haue determined otherwise, we shall escape though we haue no weapons, nor any shew of defensue provisions. Another being sicke of the plague, and aduised to take some physick, denieth so to doe, vntill y same argument.

What

**What thinke you of these conclusions?**

*Prof.* If the onely setting downe of your former conclusions, did make mee stagger, the laying of these by them (and that in so goodly proportion) must needs make me stumble: for now I see not, but that wee may as well hold it vnnecessary to eat and drink, though it be for a yeere together, if God haue determined that we shall liue so long.

*Preach.* There is great difference in the cases propounded by me, & that propounded by you. For it is impossible to liue a yeare without meate and drinke, except God worke a miracle: but the Anabaptists might happily escape the Dunkirkers by not meeting with them: and there may be in a man, though in outward appearance dangerously sicke of the plague, yet some secret power of nature to preuaile against the disease.

*Prof.* All this may be; And yet because the Anabaptist, and sicke man doe not know that God hath determined such a misse, and granted such a power, they both presume (in mine opinion) as well as he, that refuseth meat and drinke: because they neglect lawfull meanes, the one of defence, the other of recouery.



*Preach.* Now haue you hit vpon the very point. For God, who is onely wise, hath in his counsel determined y<sup>e</sup> meanes as well as the event. Which appeareth, as in the case of eternall saluation, where in wee see, that God calleth all them to faith, whom he \* predestinated to life: and contrariwise, he leaueth them in their reprobate minds, whom hee hath ordained to condemnation: so in cases of temporall deliuerances. For though God granted Hezekiah recovery, yet hee prescribed a plaister for his soze. And though Paul was assured by an Angell, that not one in the ship with him should be lost: yet, if they had vsed any other meanes of preservation, than God had determined, they could not be safe. And howsoeuer Christ could not die before his houre (as hath bene said) yet his life was preserved till that houre by shunning danger. On the other side: as God had determined to giue Sihon & his land vnto the Israelites, so he made his heart obstinate to refuse peace, the onely meanes of his preservation.

*Proff.* I perceiue your meaning; namely, from all these instances to conclude, that as God hath determined to infect any with the plague vnto death,

\*Rom. 8.

29. 30.

Act. 13. 48.

Ioh. 6. 37.

44.

Math. 13. 2.

11. 15.

Iude. 4.

2. Kin. 20.

5. 7.

Act. 27. 22.

23. 24. 31.

Pag. 51.

Math. 2. 13.

Luk. 4. 29. 3

Deut. 2. 26.

30.

or otherwise, so hath he determined, by what meanes they should be infected: I grant all this. But doe you thinke that taking infection one from another is the onely meane?

*Preach.* No: For there must of necessity be (a first) that is infected, and wee see the godly as well as the wicked, and not onely young and poore folke, but ancient and wealthy persons: yea, such as dwell in a good ayre, and auoid infection with all care, to haue the plague as well as other: for otherwise how were it a calamitie, or a iudgement? And yet many of them (I doubt not) are infected by being in company of some other infected, though they do not perceiue it many dayes after, for causes giuen before. But to answer your question more fully: I will tell you, what I thinke further: To wit, As God himselfe bringeth some to their destruction, by working vpon, and by the spirituall corruption hee findeth in their soules, as Pharaoh and Sihon, but many more by outward meanes, as our first Parents and Rehoboam: so hee himselfe infecteth some, by turning the naturall or accidentall corruption hee findeth in their bodies into the plague, but (according to

Page 49

Exo. 4. 21.

Deu. 2. 30.

Gen. 3. 1.

&c.

2. Chro. 10

14. 15.

his prouidence) hee visiteth many moe, by the meane of taking infection one from another. But howsoever God striketh whom hee will immediately, yet the Plague being contagious in it owne nature, it cannot bee denied, but that one man may bee infected by another, except Gods prouidence bee to the contrary? Now because that cannot be known, but by the euent, therefore as the Anabaptist, sicke and hungry men presume ( in your opinion ) when they neglect the meanes of their defence, recovery, and feeding: so he that doth not keepe himselfe from the danger of infection, except hee haue a necessary calling, doth by such neglecting his owne safety, presume on Gods prouidence. For (to confirme you in your opinion) it is witten: *That secret things belong to God, and reueiled things belong to vs.* So that I may conclude, that sith the prouidence of God touching life or death is secret before the euent, and it is reuealed, that the Plague is contagious: therefore it followeth, that howsoever it bee true that none can die of the Plague, but such as are specially appointed thereunto, yet there ought not to bee that bold and free resort to them, that are sick of the plague,

as

Deut. 29.  
29.

as to those that are sicke of any other disease. To confirme this point further, thus I argue : A wanton or vnnecessary putting of God to the manifestation of his power or speciall prouidence, is a tempting of the Almighty : as may appeare by these places, Psalm. 78. 18, 19. Esa. 7. 12. Matth. 4. 6, 7. But to run into danger of the Plague without necessary cause, as they doe, who resort as boldly and freely to them that are sicke of the Plague, as to those that are sicke of any other disease, is wantonly and vnnecessarily to put God to manifest his power and speciall prouidence in preserving the from the Plague : therfore to run into danger of the plague, without necessary cause, as they doe, who resort as boldly, &c. is a tempting of the Almighty. The assumption or second proposition I proue by the fourth of March. verse 6, 7. where Satan would haue perswaped Christ to cast himselfe downe from a Pinacle of the Temple, vpon this presumption, that the Angels had charge to preserve him, being the Sonne of God. Where it is to be noted, that Christ doth not take knowledge of satan his abusing the 91. psalme by him alleaged, in putting in these words, At any time, for these, In  
all

all thy waies: but alleageth another scripture forbidding vs to tempt the Lord our God. Whereby it is euident, that to presume vpon Gods protection, when we are not in our waies, or to neglect meanes (as the staires of the pinnacle were) is to tempt the Almighty; and, That, without necessary cause, to runne into danger, as Satan would haue had Christ to haue done, is to be out of our waies: therefore to run into danger of the plague, without a necessary cause, is to tempt the Almighty. Thus you see, that from the prouidence of God, you cannot conclude, that either the plague is not contagious, or we need not shun it more than other diseases. Indeed vpon that ground, hee that hath a necessary cause, of resort where the plague is, may thus argue: It is the reuealed will of God, that I am in my way, and that therefore I haue a promise of preservation, if it shall bee to Gods glory, and my good; and it is not reuealed, that I shall be infected, therefore I may proceed with hope and comfort. I say more, from the prouidence of God manifested, the beleuer ought in euerie affliction to conclude thus: Howsoeuer I vsed meanes, as David did, to preuent this affliction,  
yet

yet perceiuing by the euent, that God <sup>2.Sam.12.1</sup> hath decreed it, I will (by his grace) take <sup>22,23.</sup> it patiently, as David also did. Thus for your satisfaction, I haue said that which I thinke sufficient to the second conclusion. But yet if you haue any thing to reply, or any other argument to object against the infection of the Plague, I would not haue you (in any case) to hold it in.

*Profess.* If I be staggered & stumbled before, how is it likely that I should be able to reencounter now in this skirmish? I am therefore to seeke supply from another obiection, which if you overthrow I must yeld: for I remember no more. But before I assault you with that, perservation, as being within the danger thereof is the cause of infection, I pray your iudgement touching flying into the country for feare of infection, which some iustifie, by these words of *Salomon*: <sup>Pro.22.3.</sup> *The prudent man seeth the plague, & hideth himselfe.* Other say this place is misconstrued, yea some preach against flying in to the country because of the plague.

*Preach.* If you had said, a cause instead of, the cause, you had more rightly reported my mind: for I haue delivered  
sundry

sunbry causes or meanes of infection and  
 preservation. Amongst the rest, I thinke,  
 going, and abiding in the country, to be  
 an excellent meane (in it selfe) of preser-  
 vation. But that this meane may be san-  
 ctified to them that vse it, let it be consid-  
 ered, who may take the benefite thereof,  
 & how it is to be vsed. I thinke that they  
 whose residence is not necessary, may take  
 the benefit of going into the country, as  
 well as a man, who hath a large house,  
 may remoue from one side infected, to an  
 other not infected. But let vs further ex-  
 amine this point by considering those 4.  
 sorts of people whom you taxed for run-  
 ning away, viz. Magistrates, Ministers,  
 Whisicians, and rich men. As for Magi-  
 strats & Ministers, I thinke they should  
 be resident: the one for reasons I gaue  
 befoze: the other for reasons no lesse eu-  
 dent. For when will the offer to God the  
 supplications of his people for help and  
 health, if not now, when their miserie is  
 so great? When will they comfort the  
 afflicted, if not now, when there be so ma-  
 ny wofull husbands & wiues, parents &  
 children, friends & kinssolkes? When will  
 they preuaile against sin with the word  
 of exhortation, if not now, when men are  
 humbled

Pag. 41.

Pag. 43. 44



humbled with the punishment of sinne :  
And when will they do good by preparing  
men to patience , and teaching them to  
make good vse of affliction , if not now,  
when (euery houre) they looke to come to  
the triall of their faith and wisdom in  
Christ Iesus : I will say no more , sith  
Christ hath said enough, when he setteth  
it downe, as a propertie of an hireling to  
leauē the shep when he seeth the Wolfe  
comming As for Whistions, I onely pro-  
pound this question : whether they be  
bound in conscience to be resident , in re-  
gard of their profession, and ability to doe  
good, or they may vse their libertie to shift  
for thēselues, & (as they thinke) for their  
liues, in regard they are no publicke per-  
sons, and liue (not by a common stipend,  
but) by what they can get. But howsoe-  
uer this question be answered, I dare say  
thus much; That a Whistion, who may  
do much more good than a keeper, hath as  
great interest in Gods promise & proui-  
dence. There remaineth Rich men to be  
considered , vnder which name I vnder-  
stand also such as are able to prouide for  
themselves abroad. I thinke they may go  
& abide in the countrie, sith the good they  
can do (as they be rich men) is to releue  
the

Ioh. 10. 12.

the sicke and needy : which they may doe well enough, without their residence, if they were so well minded. To which purpose I spake somewhat befoze. But though they may bee non resident, yet they must not vse their liberty, as a cloak of their naughtines, and therefore let the consider : how, or with what cautions, they are to vse that benefite. The cautions be two : One concerning Feare. The other concerning Loue. Their feare must be neither excessive. one argumēt whereof is; their carelesnes to prouide for their soules, so they shift for their bodyes; not too little, which appeareth when they forget miserable Ierusalem, and giue themselves to pleasure. Out of their Loue, they are to mourne with, and pray for their distressed brethren, as if they themselves were in their case : they are to be no lesse liberall in relieuing their afflicted neighbours, than they should be, by order from authority or otherwise, if they were resident, and they are to haue a speciall care, that their seruants whom they leaue behind, may be well gouerned while they be in health, & well prouided for, if they fall sicke. If they die, not respecting these, or like cautions, or good considerations,

Drea

Pag. 25.

1. Pet. 2. 16

\*Psal. 84.

2. 10. &amp;

137 5. 6.

Amos. 6. 6.

Ro. 12. 15.

Psal. 137.

1. 2. 3.

Heb. 13. 3.

2. Cor. 8.

7. 8.

1. Tim. 5. 8

**P**reachers (as you say) reprove the iustly. Otherwise I dare say they do not.

*Prof.* Indeed your cautions make me remember, that they speake much what to that purpose. But Sir, I cannot let you passe without saying somewhat to that place, concerning hiding our selues from the plague; and the rather because some excuse their not comming to Church thereby. Therefore I esteemes craue your iudgemēt touching the same.

*Preach.* Will you let nothing passe? **Well.** That I may incourage you to seeke resolution, and not (as many doe) build opinions vpon so vaine imaginati-  
ons I am, and will bee willing to satisfie you as I may. The truth is, many abuse that place to iustifie their inordinate feare, taking hold of the words Plague & Hide. Amongst other, they who will not come to Church because of the Plague: of whom I would demaund these questions: Whether they thinke that, because of the Plague the Lords day should, by warrant of Gods word, cease to be sanctified by an holy assembly? If not, but that rather speciall dayes of publike humiliation and prayer, are to be ordeined and kept, during the visitation: then what  
dis-

2 Chron.  
22, 11.

disposition haue they to be away from  
holy assemblies, more thā ether? Againe,  
if the promise of protection belong to such,  
as frequent holy assemblies in time of  
this visitation, as to those that trust in  
God and walke in their wayes: and if  
God can strike them with the plague, as  
well carrying at home, as coming to  
Church, what grieve will it bee to their  
conscience (if God do strike them) to con-  
sider that they haue failed in faith, forsak-  
ken their wayes, and are found in their  
sinne? Touching the place, whereunto  
you would haue me say somewhat, thus  
I vnderstand it. The word Plague doth  
signifie a stripe, or stroke, and therefore  
not onely the Pestilence, but euery pu-  
nishment for sinne is meant thereby. Hi-  
ding is put for Preseruing, as Ioash was,  
by hiding preserved from murther. But  
it is to bee considered, from what a pru-  
dent man hideth or preserveth himselfe.  
In a Plague two things are to be avoy-  
ded. The Wrath of God, and the Pu-  
nishment it selfe. That men may take  
heed of inordinate feare, let them know  
that a prudent man hideth not himselfe,  
or obtaineth preservation from the sor-  
mer, otherwise than by Prayer & Fast-  
ing,

ing, Faith and Repentance. For wee  
cannot hide our selves from God, who is Psal. 139.  
infinite, but by God himselfe: That is: as 7. &c.  
the woman appealed from King Philip  
Asping, to King Philip awakened; so a  
prudent man hideth himselfe from Gods  
wrath, under Gods mercy, which is as  
great as himselfe. As we may learne by Eccl. 3. 21  
these sayings of David: In the time of  
trouble the Lord shall hide mee in his Psal. 27. 5,  
Tabernacle. And: How excellent is thy & 36. 7.  
mercy, O God, therefore the children of  
men trust vnder the shadow of thy  
wings. As the prudent man hideth him-  
selfe from the punishment it self, he seeketh,  
and may vse lawfull meanes, temporall,  
as well as spirituall. And therefore a pru-  
dent man may vse lawfull meanes of pre-  
servation as well from the Pestilence, as  
from other lesse Plagues, or strokes of  
Gods anger: and by consequence, if thun-  
ning infection be a meane to preserve, as  
being within danger is a meane to in-  
fect, then a prudent man may flee out  
of the City infected, into the Country not  
infected: provided his residence be not ne-  
cessary, and he obserue cautious conueni-  
ent, as I said before. This is mine opinion  
touching flying into y<sup>e</sup> country for fear of  
Infection,

infection, and that place concerning blinding our selves from the Plague. Now let me heare your last obiection, if you remember no more.

*Proff.* I haue troubled you so long, that I trow it is high time to come out with my last obiection, & yet (I tell you) it is deemed none of the least: for it seemeth to bee against all reason, that the Plague should bee infectiue, seeing it is spoken of in the Scripture so often, and yet in no place is said to be infectiue.

*Preach.* Whosoener that seemeth, I am sure this is against all reason, to make the Bible a booke of phisicke: or to conclude thus, the Scriptures do not in any place say that the plague is infectiue, therfore it is not infectiue. It may bee as well concluded thus: the Scriptures doe not, in any place, say that the French disease cometh by whoresdome, therfore it cometh not by whoresdome, and by consequence whoresdome is not to bee feared for that cause. I obserue with grieve the humour of most to bee this; If they haue a minde to any sinfull pleasure, balawfull profit, or erroneous opinion, then they stoutly demaund: What expresse Scripture haue you against it? Contrariwise, if they

they haue no mind to any holy duty, then they must know where scripture doth expressly commaund it. But neighbour, tell me, doe you not thinke that baptizing of Infants is lawfull, sith it may be iustified by sound conclusions from the Word, though, in all the New Testament, there is neither Precept for, nor Example of baptizing Infants?

*Proff.* No doubt of it. But can you proue the plague to bee infectiue by conclusions? If you can, for Gods sake let me heare some, and then I will beleue, through Gods grace, and informe others as well as I can.

*Preach.* What need you be so earnest for prooue out of the scripture, sith I gaue you befoze an argument out of the 91. Pag. 46 Psalm, which may be sufficient to proue a point, wherein the Scriptures seeme to bee so silent. But that I may giue you contentment (if I can) at our parting, I will shew you some other Scriptures which speake to this purpose. In the 14. of Ezechiel, verse 21. God nameth foure principall iudgements appointed to destroy, viz. *The Sword, Famine, Noisome beasts, and Pestilence.* Where note, that (without question) three of them bee fit



meanes, in their nature, to destroy many.  
 Why not the Pestilence? Consider fur-  
 ther, that God doth not threaten to de-  
 stroy by dogs, bulls, or such like crea-  
 tures; but by noisome beasts, such as  
 should destroy, not to satissie hunger, but  
 to make haerke: as may appeare by the  
 destruction of thre and fortie children,  
 2 Kin. 2. 24. surely by two Beares: So, In that God  
 doth not kill by the burning ague, con-  
 sumption, or any other disease, when hee  
 meaneth to destroy many, but by the Pe-  
 stilence (which also is called noisome in  
 the 91. Psalm, verse 3.) it is to bee ga-  
 thered, that the Pestilence is a destroyer  
 by infection: and the rather, because God  
 saith in the 26. of Leuiticus, verse 25.  
*When ye are gathered in your cities to escape  
 the sword, I will send the Pestilence amongst  
 you. Why should the Pestilence be more  
 noisome when people are thrust together,  
 than when they be seuered, but that it is  
 contagious: Lastly, in the 24. of the Acts,  
 verse 5. Paul is called a Pestilent fellow,  
 or (according to the originall) Pestilence  
 it selfe. And why? Because as the Pe-  
 stilence is contagious, so was hee ac-  
 cused to bee contagious by sedition and  
 heresie. Doth it not now appeare unto  
 you*

you by the Scriptures, that the Plague is contagious?

*Profeſſ.* It doth, I confeſſe it freely, and thanke God that I had the grace to come to you for reſolution, beſeeching his heavenly Maieſtie for Chriſt his ſake, not to charge me with that blod wherof I may be guiltie, by incouraging my ſelfe and others, vnnecessarily to run into danger, in maintaining that bloody error, as you rightly call the denying of the plagues infection: which errour I will neuer defend againe whiles I liue, but will hereafter (by Gods grace) take heed, as well of headie preſumption, as inordinate feare.

*Preach.* I alſo thanke God with you, in the name of Chriſt, for this bleſſing of our conference. But neighbor, I muſt put you in minde, and charge you with your promiſe, *To inform others.* For it may be, that people, howſoeuer (for the moſt part) they learne corrupt opinions one from another, ſoner than ſound doctrine from godly and learned Miniſters, yet they may conceiue this truth better by your familiar talking with them, than by my manner of teaching. As children learne ſoner to ſpeake by prating one with another, than by hearing the diſ-

causes of their parents. Therefore as  
 Luk. 12. 32 Christ said to Peter, When thou art conuer-  
 ted, strengthen thy brethren: so I esteeme  
 require you: that being reformed in iudg-  
 ment your selfe, you will wisely and ze-  
 lously labour to reforme the iudgement  
 of other in an error of so great danger.  
 And withall I desire you, that if you meet  
 with any argument against the plagues  
 infection, or for unrestrained repairs to  
 the infected, that is worth the answering,  
 let me know it, and I promise you, either  
 humbly to yeld to the truth, or clearly  
 to answer it when God shall be pleased  
 that we meet againe. In the meane while  
 let vs pray that God would sanctifie this  
 grievous visitation both to Prince & peo-  
 ple, that thereby the King (whom God  
 preserve from all contagion both bodily &  
 ghostly) seeing so many thousands of his  
 people dying weekly, & that in his roy-  
 all Citie, and beginning of his raigne,  
 may be occasioned to take heed that hee  
 leave not his first loue, decline not from  
 his sinceritie, & be not drawn away from  
 his steadfastnes, but rather, to bow  
 reformation of whatsoeuer may be found  
 by diligent inquiry, to be offensive in the  
 Church & common wealth, and that ther-  
 by

by the people may be stirred up, out of a true faith, to sake the Lord, with confession of heart, confession of mouth, and amendment of life, that so he may be sold in due time to heale the sores of his people, and to restore health and wealth to Israel. All which God graunt for Christ his sonnes sake, in whom he hath professed himselfe to be well pleased, as being the mediator of the new covenant; whereby he bindeth himselfe not to take his mercyes from vs, though he chasten vs with the rods of men. To whom (for this time and ever) I commend you and all our neighbours. Farewell.

Mat. 17. 5.

Heb. 12. 24

2. Sam. 7.

14. 15.

To my Christian friend, *I. F.* comfort in Christ during this life, and glory with Christ in the life to come.

**W**Hen I lay at Pinchfield (where I had more leasure and fewer Bookes than I could haue wished) I composed this *Selah*, or Collection of those verses in the Booke of Psalmes, which the Holy Ghost makes remarkable with this word of attention *Selah*. Which verses I haue set together, not according to the order of the Psalmes from whence they be taken, but according to the correspondency of matter, which the verses themselves

contains, considered with verses adioyning.  
Out of which, I sometimes take so much, as  
may make the sense of the verse, wherein Se-  
lah is, more euident to the purpose whereunto  
I apply it. The word Selah I vnderstand in  
euery verse saue onely in one; In which I ex-  
presse it, because the spirit hath set a double  
marke vpon that. This collection written I  
gaue for a New-yeares gift to you for whose  
sake especially it was composed. But now, in  
consideration of the calamities of these times  
it is imprinted, that I may bestow it vpon me  
than your selfe: For such is the communion  
of Saints, in the fellowship of the Spirit, that  
the feelings of the whole Church, and of eve-  
ry member, be a like, and therefore doth the  
Spirit, in sundry psalmes, speake both plurally  
& singularly of one & the same subiect: yea,  
sometimes in one & the same verse. Receiue  
eie-soonnes this composed Selah, as a token of  
my remembring the kindness, which I haue re-  
ceined from you, and your friends, and shew  
how you esteeme it, by making some good vse  
thereof. Fare-well.

#### SELAH.

Com-  
plaints.

**O** God heare my prayer, hearken vn-  
to the wordes of my mouth: For  
strangers are risen vp against mee, and  
Tyrants

Tyrants seeke my soule. They haue not  
set God before them, 54. 2. 3.

3. 2. Many say vnto my soule, *There is  
no helpe for him in his God.*

140. 3. They haue sharpened their  
tongues like a serpent. Adders poison is  
vnder their lips.

23. 8. Ashur is also ioyned with the, they  
haue bin an arme to the children of Lot.

140. 5. The Proud haue laid a snare  
for mee, and spread a net with cords in  
my path-way, and set grinnnes for me.

7. 4. 5. If I rewarded euill vnto him  
that had peace with mee; then let mine  
enemy persecute my soule and take it,  
yea let him tread my life downe vpon  
the earth, & lay mine honor in the dust.

55. 6. 7. I said, O that I had wings like  
a doue, then would I fly away and rest;  
Behold I would take my flight farre off,  
and lodge in the wildecnesse.

77. 3. I did thinke vpon God, and  
was troubled, I prayed, and my spirit was  
full of anguish.

32. 4. For thy hand is heavy vpon  
mee day and night, and my moisture is  
turned into the drought of summer.

39. 11. When thou with rebukes  
doth chastise man for iniquity, thou as a  
moth makest his beaurie to consume.

Surely

Every man is vanity.

39. 45. The daies of his youth hast thou shortened, and covered him with shame.

48. What man liueth and shall not see death? Shall hee deliuer his soule from the hand of the graue?

39. 5. Behold thou hast made my daies as a hand-bredth, and my age is nothing in respect of thee. Surely euery man in his best estate is altogether vanity

88 7. Thine indignation lieth vpon mee, and thou hast vexed mee with all thy waues.

10. Wilt thou shew a miracle to the dead? or, shall the dead rise, & praise thee?

77. 9. Hath God forgotten to be mercifull? Hath he shut vp his mercy in displeasure?

32. 5. Then I acknowledged my sin vnto thee, neither did I hide mine iniquity: For I thought, I will confesse against my selfe my wickednesse vnto the Lord, and thou forgavest the punishmēt of my sin.

*Comfort.* 3. 8. Saluation belongeth vnto the Lord, & thy blessing is vpon thy people.

66. 7. Hee ruleth the world with his power, his eyes behold the nations; The rebellious shall exalt themselues.

30. 6. And the heauens shall declare his righteousness; For God is iudge himselfe.

9. 16.



9.16. The Lord is known by executing  
iudgement, The wicked is snared in the  
work of his owne hands: *Higgaion Selah.*

55.19. God will heare and afflict them,  
euen he that raignes of old.

75.2.3. When I shall take a conueni-  
ent time, I will iudge righteously. The  
earth & all the inhabitants therof are dis-  
solued: But I wil establish the pillars of it.

76.1.2.3. God is knowne in Iudah,  
his Name is great in Israel: For in *Salem*  
is his tabernacle, & his dwelling in *Zion*.  
There brake he the arrowes of the bow,  
the sheild, & the sword, and the battaile.

87.3. Glorious things are spoken of  
thee, O City of God.

6. The Lord shall count, when hee  
righteth thy people, *He was borne there.*

89.3.4. I haue made a couenant with  
my chosen, I haue sworne to *Dauid* my  
seruant; *Thy seed will I establish for ever,*  
*and set vp thy throne from generation to ge-*  
*neration.*

v. 37. Hee shall bee established for euer-  
more as the moone, and as a faithful wit-  
nesse in the heauen.

68.7. O God, when thou wentest forth  
before thy people, when thou wentest  
through the wilderness.

76.9. Whē thou, O God, arose to iudge-  
ment

ment to help the meeke on the earth.

77. 15. Thou hast redeemed thy people with thine arme, euen the sonnes of *Israel* and *Joseph*.

85. 2. Thou hast forgiven the iniquity of thy people, and couered all their sins.

4. 2. O yee sonnes of men, how long will yee turne my glory into shame, louing vanity and seeking lies?

82. 2. How long will ye iudge vniustly, and accept the persons of the wicked?

62. 3, 4. How long will yee imagine mischief against a man? yee shall be all slaine, yee shall be as a bowed wall, or as a wall shaken; yet they consult to cast him downe from his dignity. Their delight is in lies, they blesse with their mouthes, but curse with their hearts.

49 10, 11, 13. Foolish men perishe & leaue their riches for others: yet they thinke their houses shall continue for euer, and call their lands by their names. This their way vttereth their foolishnesse, yet their posterity delighteth in their talke.

52. 3. Thou dost loue euill more then good, & lies more then to speak the truth.

v. 4. 5. Thou louest all words that may destroy, & deceitfull tongue. So shal *God* destroy thee for ever; He shall take and plucke thee out of thy tabernacle, and

root.

roote thee out of the land of the living.

4.4. Tremble, and sinne not, examine your owne heart, and be still.

67.4. Let the nations be glad and reioyce. For thou shalt iudge the people righteously, and governe the Nations vpon the earth.

62.8. Trust in him alway yee people, *Eainb.* poure out your hearts before him: For he is our hope.

81.7. Thou callest in affliction, and I delivered thee, and answered thee in the secret of thunder, I proved thee, & the waters of *Meribath.*

24.6. This is the generation of them that seeke him, of them that seeke thy face, this is *Jacob.*

84.4. Blessed are they that dwel in thine house, They will ever prayse thee.

3.4. I did call vpon the Lord with my voice, and hee heard mee out of his holy mountaine.

46. 1, 2, 3. God is our hope, and strength, and helpe in troubles, ready to be found. Therefore will not wee feare though the earth be moued, & though the mountaines fall into the middest of the sea, and though the waters thereof rage and bee troubled, and the mountaines shake at the surges of the same.

32.7. Thou art my secret place, thou

deliver me from trouble; thou compasseth me about with ioyfull deliuerance.

57.3. He will send from heauen and saue mee from the reproofe of him that would swallow me vp.

49.15. But God shall deliver my soule from the power of the graue: for he will receiue me.

46.7. The Lord of hostes is with vs. The God of *Iacob* is our refuge.

47.4. He hath chosen our inheritāce for vs, even the glory of *Iacob* whom he loved.

48.8. As we haue heard, so haue we seene in the citie of the Lord of hostes, in the Citie of our God. God will establish it for ever.

*Prayer.*

67.1. God be mercifull vnto vs, and blesse vs, and cause his face to shine among vs.

59.5. Even thou o Lord God of hostes, o God of *Israel*, awake to visit all the heathen, and be not mercifull vnto all that transgresse maliciously.

v. 13. Consume them in thy wrath, consume them that they be no more, & let them know that God ruleth in *Iacob*, eue vnto the end of the world.

9.20. Put them in feare, o Lord; that the heathen may know that they be but men,

140.3. Let not the wicked haue his  
desire, ô Lord, performe not his wicked  
thought, lest they be to proud.

84. 8. O Lord of hostes heare my pray-  
er, hearken, ô *God of Iacob*.

143. 6. I stretch forth mine hands vn-  
to thee, my soule desireth after thee as a  
thirsty land.

20. 1, 2, 3. The Lord heare thee in the  
day of trouble, the *Names* of the God of  
*Iacob* defend thee, send thee helpe from  
the Sanctuary, and strengthen thee out  
of *Sion* : Let him remember all thine  
offerings, and turne thy burnt offerings  
into ashes.

21. 1, 2. The King shall reioyce in thy *Praise*.  
strength, ô Lord, yea how greatly shall  
hee reioyce in thy saluation! Thou hast  
giuen him his heart's desire, and hast not  
denied him the request of his lips.

60. 3, 4. Thou hast shewed thy people  
heauy things, thou hast made vs drinke  
the wine of giddinesse. But now thou  
hast giuen a banner to them that feare  
thee, that it may be displayed because of  
thy truth.

46. 11. The Lord of hostes is with vs:  
The God of *Iacob* is our refuge.

24. 10. Who is the King of glory? The  
Lord of hostes he is the King of glory.

My soule is pressed downe, they  
haue digged a pit before mee, and are  
fallen into the middest of it.

44.7.8. But thou hast saued vs from  
our aduersaries, and hast put them to  
confusion that hate vs. Therefore will  
we praise *God* continually, and will con-  
fesse thy Name for euer.

61.4. I will dwell in thy Tabernacle  
for euer, and my trust shall be vnder the  
couering of thy wings.

66.13,14,15. I will goe to thine house  
with burnt offerings, and will pay thee  
my vowes which my lippes haue promi-  
sed, and my mouth hath spoken in mine  
affliction: I will offer vnto thee the  
burnt offerings of Rams, with Incense.  
I will prepare Bullocks and Goats.

v.4. All the world shall worship thee,  
and sing vnto thee, euen sing to thy  
Name.

68.32. Sing vnto the Lord, o yee  
Kingdomes of the earth, sing praises vn-  
to the Lord.

v.19. Praised be *God*, euen the *God* of  
our saluation, who ladeth vs daily with  
benefits.



FINIS.

